273* 539 I didn't have my hat or my sandals. I went out without my hat or my sandals, with my arms folded.

HA* NAX LA XI* LO*L HONC HATE YU*N KAK' TEK X*IN KAHPEH E, BON Z'IN, *E PERE *E TONC TE TONC TE KUX LO*L KO*TAN Z'IN *A.

As I recovered my memory, I was afraid, for I threw coffee in my wife's face.

HA* TE LIHK Z'IN ABI, TONC HUN TA YU*N HOWIYEL MA HNA* TUT'A TE LA HPAS LOK'EL E.

That's the way it began, it was like madness, that's why I don't know what I set out to do.

M. *A HOWIYEL.

It's madness.

J. *E YU*NIX BAHTALUK *A TAT, *E TONC TA TRAGO LOK'ON TIK E.

It might be, sir. It's because of the trago that I went out.

273* • 158 Up to the point in the fragment where José returned to his home that sixth morning, everything was going normally. He'd drunk some aguardiente to kill the hangover, which is customary, and it sounds as though he planned to stop drinking. The craziness expressed itself in his throwing coffee in his wife's face. (He may have done this in response to his wife's complaining about his drinking so long.) He furthermore left the town with no purpose and lost himself several hours' walk from town. Finally, he left his house without the proper traveling equipment--hat and sandals.

This is an experience which, by Aguacatenango standards,

273* is frightening. The normal range of responses to heavy drinking
* 158 includes a variety of unpleasant symptoms. It is not unusual for men to "black out" for periods of time during the later stages of the drinking performance. But loss of memory and the physical disabling features take place in paths and places within the limits of the settlement. It is an unusually strong disorganizing force that will drive a man outside of the settlement into fields and mountains, into settings in which the level of threats to persons are greater than the in-town settings.

Following this condition of loss of memory, José became physically ill, the illness lasting for more than a year. The first craziness and then the succeeding illness are traced back to the drinking context. While no mention is made of witchcraft in this text, and I could not elicit this information, this type of illness response to drinking is reaching a pitch where informants would be likely to suggest a witchcraft component in the etiology.

273* The following text fragment is a little longer, but as
539 it illustrates multiple points, it seems worthwhile to include:

M. HA* YA HK'ANTIK PAWOR MA SPAS XAWALBOTIK C'IN CA* PALUK TUT'IL TAOT TA CAMEL HKUMPRE KUK TA YAKBEL E.

Could you tell us how my compadre got sick when he got over the big drunk?